

THE CORRESPONDENT.

MAGNA EST VERITAS ET PREVALEBIT.

BY GEORGE HOUSTON, EDITOR AND PROPRIETOR.

No. 26.

NEW-YORK, JANUARY 17, 1829.

Vol. 4.

CORRESPONDENCE.

SUPPRESSION OF FREE INQUIRY.

Mr. Editor—It has been well observed by a philosopher of our own country, that the freest discussion should be permitted on every subject, since error cannot prevail where reason is left free to combat it. Every liberal mind will respond to the sentiment, and none will contravene it, save the supporters of falsehood. The very endeavor to prevent the application of reason to any disputed proposition, argues conscious weakness in those who make it—it is an admission that they fear the overthrow of their theory, and it virtually concedes the victory to their antagonists. The advocate of *truth* fears not investigation—he shrinks from no scrutiny—he asks not that his adversary shall be silenced by the strong arm of power—and he courts the contest wherein the truth shall be manifested to all who hear or read.

If the truth of the Christian religion be examined by this test, we shall find that its advocates have ever displayed an unwillingness to admit of free discussion. In every Christian country, there are laws operating against those who publicly dispute the truth of the popular creed. In other countries than our own, and in former ages, the penalties were imprisonment, torture, and death; and, though these have been relaxed as the world has grown wiser and less ferocious, there yet exist enough to oppose formidable obstacles to free inquiry. Were Galileo alive at the present day, it is not probable he would be immured in a dungeon for asserting the earth revolved round the sun; the edifying spectacle of the *auto da fe* no longer gives pleasure to the orthodox citizens of Madrid; and the spirit of queen Mary or queen Elizabeth has ceased to animate the modern monarchs of England. On our own side of the Atlantic, the fury of religion is no longer directed to the extermination of quakers or witches; and each succeeding year witnesses the repeal of some one of those persecuting enactments with which our statute-books are disgraced.

But yet, as I have said, this general melioration of the laws upon this subject, has not proceeded so far as to afford the truth a fair field, and a candid examination; and enough remains to show the aversion of Christians to free controversy, as well as their forebodings respecting the result. In fact, the present age has but little to boast of, after all: their

merit is comparative—it is only perceptible when contrasted with the extreme bigotry and fanatic blood-thirstiness of former times; and it is probable that more enlightened ages will look back upon the delusions of the present period, with much the same feelings as those with which we now revert to the deep superstition of the middle ages, or the wild phantasies engendered by “the reformation.”

For evidence of that disposition to suppress free discussion, which even now prevails in Christian countries, we need only look to England, and observe the recent trials of Carlile and Taylor. That country is the freest in Europe; and upon every other subject than that of *religion*, the most enlarged freedom prevails—But *that* is forbidden ground—a convenient statute against *blasphemy* shuts up the door of the Temple of Reason; and a tedious imprisonment is the reward of any attempt to disprove the Christian scriptures. The salaried hierarchy of England, with its learning, and talent, and leisure—the dissenters, with their fiery zeal and controversial spirit—alike shrink from the contest, and call upon the law to shelter them from the arguments of “infidelity.” A jury of orthodox Christians is selected to try a case which they have already prejudged: and the sentence of a bigoted judge consigns the troublesome deist to a prison.

In our own country also, Christianity is favored and protected by the law, to a considerable extent; and although in most of the states, the mere publication of deistical opinions is not penal, yet public prejudice is so strong against those who attempt it, that a formidable obstacle is raised to prevent the deist from being heard. It is well known that Thomas Paine had rendered important service to this country, by his energetic appeals to the people, in their struggle for independence; and yet, when he sought to confer a much greater benefit on them by releasing them from the thralldom of superstition, his popularity diminished at once, and his name became a by-word of reproach. Who can read his “Age of Reason,” without a mental tribute of esteem and gratitude to its author, and a just appreciation of his talent, his benevolence, and his sincerity? And yet how few is the number of Christians who have read that work! and how studiously do Christian teachers endeavor in a manner to suppress it, by describing it as an abominable production, too horribly blasphemous to be looked at by Christian eyes, or listened to by Christian ears!

Whence proceeds this disinclination to a free examination of the truth of the Christian religion, if it be not that its advocates are conscious of its weakness? It is fair and reasonable to suppose that they possess fears as to the permanency of religion, if they permit every one to see exactly the foundation on which it rests. They will say, indeed, that the more the evidences of the Christian religion are looked at, the more will mankind be convinced of its truth—But the sincerity of this assertion should be attested by a willingness to hear both sides of the question, and a free permission to every one to make that examination. Allow me, however, to ask what Christian permits his children, or any others over whom he has control, to exercise their own judgment in this matter? Does he tell them that the truth of the Christian religion is a disputed point, and recommend a perusal of the arguments against it, in order

that by perusing both sides of the question, they may be more confirmed in the faith? Do ministers of the gospel advise their congregations to strengthen their belief in this manner? No: and the fact that they do not, speaks volumes as to their opinions of the result. They *know* that free discussion would be fatal to their system—they attest this conviction of its weakness by their actions, which speak a truer language than their words; and their hypocritical professions of reliance on the arguments in favor of Christianity, are completely outweighed by the universel fact, that they have at all times, and in all places, done their utmost to prevent mankind from examining this pretended revelation. Whenever there is approach to freedom of speech or pen upon the subject, they endeavor to stifle it by the unmeaning and silly cry of "*blasphemy!*"—which, with four-fifths of those who hear or listen, seems to be regarded as an all-sufficient substitute for reason and argument. When this expedient fails, obsolete laws are hunted up, and suspended over the head of the free enquirer; or he is threatened with the enactment of such, in places where they do not already exist. And even should this not be the case, still he is made to suffer in his comfort or his feelings, by loss of business or detraction of character.

Such are the means resorted to by orthodox believers, to intimidate the sceptic from his search after truth. Judge ye, whether a cause which needs the *darkness* to protect it, can be that of light or truth. J. F.

HUMAN KNOWLEDGE.

Mr. Editor—The part which Nature has allowed man to act, evidently comprehends his various duties through life, and the various alterations we ought to make in our conduct from every circumstance that happens to us. But it is not to be expected, that, in the present imperfect state of our faculties, we should be able to trace out such extensive duties. The most important of these duties are, perhaps, the most difficult to be understood, and happy it is for mankind, that Nature has not waited for the slow operations of our observing and reasoning faculties to determine us to act those parts. The child applies to the breast; all animals to their proper food; the circulation of the blood, respiration, every natural function, every involuntary motion of our bodies are acts which are absolutely necessary for our existence, but which it is impossible for us to explain or understand. If we shall be able to discover, by our observations and reasoning, a few more obvious parts of our duty, it must in some degree contribute to our happiness; and to posterity must be left the happiness which will necessarily result from farther discoveries.

We feel ourselves placed in the midst of an immense world, surrounded with a multitude of objects, every one of which has annexed to it distinct and separate powers of producing certain effects when placed in certain situations. It is evident, therefore, that Nature intended such powers should be exercised, and the effects produced whenever these situations took place. Amongst the multitude of objects which surround us, we discover an infinite variety of animals, which, besides the powers common to rest, possess all our senses and faculties in different degrees

of perfection ; from the full enjoyment of them with some degree of reason, to simple sensation ; from whence they sink and dwindle away, so as hardly to be distinguished from unanimated matter. All these animals seem to be affected with passions and desires, and to be capable of acquiring some degree of knowledge from experience.

Amongst the race of animals man distinguishes his own species eminent above the rest. At first view, he thinks that he has a complete dominion over the whole of animated and unanimated nature, and that every thing was made for his use. And certainly the construction of his hands, his erect position, and principally his organs for observing, remembering, comparing, and reasoning, seem to have given him a manifest superiority over all other animals, and appear to favour this presumption. But with a little attention, he will discover that this power over other things is extremely limited in the present state of his knowledge and faculties ; that it extends to little more than the power of making some gross alterations in the form of inanimated matter for his convenience, and in the domestication of a few animals whose lives and strength he can employ for his purposes ; that the great works of Nature, arising from physical and chemical causes ; the effects of heat, of hardness, of motion, of mixtures, and a multitude of other powers, are perpetually going on without his participation or knowledge ; that every part of Nature is executing the task allotted to it, and every animal and animalecula continually performing its separate duty ; and that our ignorance of these powers and operations is frequently the cause of our destruction.

If we are certain of any thing, we are certain that Nature has given us the use of reason to direct us in our conduct, and to distinguish between truth and falsehood with the most absolute certainty in some cases, and to compare and weigh probabilities in all other instances ; and that we can only believe or disbelieve according to the weight of the evidence. In the present state of our knowledge, there are but few truths of which we are absolutely certain. There are many others of which we have such evidence as will induce any wise man to act upon them without hesitation ; and there is an infinite number of other truths, which we either do not perceive at all, or perceive so obscurely and indistinctly, that every wise man will hesitate, and weigh well the consequences before he determines to act from them.

Man has certainly received from Nature the power of divesting himself in a great measure of the prejudices which he imbibes with his education, or which arise from his wishes ; of distinguishing between what he believed formerly, and what he now knows ; between what he wishes to be true, because it is his interest, and what is truth. He has received the power of weighing the arguments which present themselves in every question which he has occasion to examine, with a considerable degree of justice, and of giving that weight to them which these arguments merit. It is by the exercise of these powers that we discover truth and falsehood ; that we direct our labor properly ; that we distinguish our present and future interests, and the extent of these ; that we distinguish our moral duties to ourselves and others ; and we are rewarded for our exertion with more or less agreeable sensations, exactly proportioned to our respective merits.

NEW-YORK, SATURDAY, JANUARY 17, 1829.

Progress of liberal opinions.—"The march of mind from thralldom to perfect freedom is slow, but as unhalting as time." So, emphatically and truly, writes a highly esteemed correspondent at Buffalo. Another, equally esteemed, at Syracuse, states, that "the steady advance of liberal principles had created dismay among the adherents of the bible system. The success which attend our exertions has so alarmed them, that of late, the preachers have called extra meetings, and dwelt much, in their Sunday sermons, on the subject of infidelity, deism, and the inspiration of the scriptures. I do not attend, but the proofs adduced of the last are, doubtless, very convincing to those who *dare* not, and those who *do* not think. But we have the satisfaction of knowing that most of our best informed, and most substantial inhabitants in this vicinity are liberal, though all do not openly avow themselves as such.

"We shall, most probably, before the winter is gone, carry into effect the suggestion in the last *Correspondent*, respecting the forming an association auxilliary to the "Free Press Association" in New York. The advantages which the cause will derive by a combination of effort, to say nothing of the influence which the example would have on other places, is too obvious to need explaining. I am likewise convinced that no step could be taken which, in the end, could be so likely to promise, or secure us civil treatment, although this may seem somewhat paradoxical at first view. It is not probable, the whole country would be alarmed at first, should we attempt lecturing, which we should want to do if we formed a society. There are some difficulties—such as a want of leisure (speaking of myself) a competent lecturer, &c. though we should for awhile, and, probably, at any time could not do better than select articles from the *Correspondent*, and other liberal works to read, which would be new and interesting to most of those attending. But should a few associations like this be formed in different parts of the country, though remote from each other, there could not help being a regular intercourse; and a lecturer sent out by the parent society in New-York would, instead of being viewed as an intruder, find himself almost at home when he came among us.

"I think there is not another place in this part of the state more prepared for a permanent revolt from the old system of faith and religious belief, than this particular district of country; and that our success, should we make the attempt, can scarcely be problematical. I may, however, after all, be deceived; but I shall endeavor to bring it about before many months elapse. In the distribution of tracts, *Correspondents*, &c., I am unceasingly engaged during my leisure day; and I think we must see the effects in a course of a few months, in an increase of names on your subscription list."

"Shall we ever have the pleasure of seeing you in this country? and is it expected the "Free Press" will send out a lecturer, the ensuing year? I believe the affair can be so managed, that a lecturer might be sent thro' with very little, or no expense to himself, as I think there is no place where he would think it worth his while to stop, but would cheerfully contribute to pay his travelling expenses."

Reaction.—It will be seen, by the following extracts from "Plain Truth," published at Rochester, that the spirited opposition in that flourishing and populous village to the daring encroachments of an unprincipled priesthood, has kindled a flame that can only be extinguished in the prostration of every attempt to abridge our natural liberties:—

PUBLIC SENTIMENT.

We occupy a large portion of this number of Plain Truth, with the expressions of public sentiment in different parts of the state, on the subject of the efforts now making by the presbyterians, to prevent the transportation of the mails, and the opening of postoffices on Sunday. We regret that our limits will not allow us to give more. In addition to those now published, we have on hand the proceedings of meetings held at Geneva, James Rees, chairman, and Bowen Whiting, secretary—and at Buffalo, Ebenezer Walden, chairman, and L. F. Allen, secretary. Both were unanimously attended, and the proceedings are much in the same spirit with those of the meeting in this place. Similar meetings will undoubtedly be held in almost every principal town in the country; and if they do not have the effect to induce the presbyterians to abandon their obnoxious projects, they will at least convince the postmaster-general of the fallacy of the assertions that "a great majority of the business men of this country do not desire a mail on Sunday." These meetings mark an important and memorable era in our history. This is the first year in which public meetings have been held to oppose the measures of a religious sect. And the fact of their being held, is certainly evidence that the measures which have provoked them, and that have excited public feeling to an uncommon degree, could not have emanated from a pure source—from that system of religion whose precepts inculcate "peace on earth and good will towards men." It is not safe to tamper with the feelings and rights of freemen; and that sect which attempts to do so, will be made to suffer severely for its temerity.

MEETING AT LE ROY.

Held December 13.—Jacob Le Roy, chairman, and A. F. Bartow, secretary.

The meeting having been called to order, and the object of the same briefly explained, the following resolutions were introduced and read, and on motion of Mr. Reed that they be put singly to the meeting, they were in that manner submitted by the chair, and unanimously adopted.

Whereas, a petition is in circulation to be presented to the present Congress of the United States, praying the passage of a law prohibiting the transportation of the mails, on the first day of the week, commonly called Sunday, therefore

Resolved, That we deem it our duty to remonstrate against the granting of the prayer of the said petition; believing the same to have been put in circulation by a few interested individuals; that such a law is not called for, or desired even by the religious part of the community; that it would be extremely injurious to business men and the country, and in our opinion prejudicial to the cause of religion, virtue, and morality.

Resolved, That religious freedom is the most prominent and ennobling feature of our government; that entire liberty of conscience upon subjects of a spiritual nature, and of practice in any form of religious

worship, is sacred to the people of this republic, by the genius of its institutions and the express letter of its constitution ; that the observance, or non-observance of the first day of the week, as a season of public repose and worship, is a matter of private conscience, purely with every individual, for the exercise of which, he cannot be made responsible to any human tribunal, and on which, therefore, his fellow has no right to judge him ; much less to pursue him with temporal punishment ; that in claiming the privilege of receiving letters and papers from the postoffice on Sunday, we are not aware that we are insisting upon any right incompatible with the liberty of conscience of any of our fellow-citizens who may not choose to frequent the postoffice on that day ; and therefore, a denial of the enjoyment of such privileges to us, can only be ascribed to a spirit of bigoted intolerance altogether incompatible with the principles of our republican institutions.

Resolved, That the disposition in a part of mankind to enforce an acknowledgement of their principles or tenets, either civil or ecclesiastical, upon the other, whether by force, fraud, or interest, or in any other manner, than upon a conviction of the understanding, or the conscience, after full and free investigation, amounts in every instance, either to civil oppression or religious intolerance, and is the legitimate offspring of ignorance, arrogance, or corruption—that therefore, we shall ever view with distrust, the combined operations of (under any pretence whatever) of any sect or denomination of Christians, which have for their object, dominion over the minds and actions of men, through the aid of human laws, *compelling* a rule of action which they may deem consistent with their particular creed or articles of faith

And, whereas, there is in our opinion, no good reason for any body of men, conscientiously opposed to travelling on Sunday, to combine together to bestow their patronage exclusively on the pioneer line of stages ; inasmuch as the proprietors of the old line have publicly engaged, that any person travelling in their stages, may be left at any place over the Sabbath, and take his seat in the stage on Monday morning, without detention or prejudice ; therefore,

Resolved, That in our opinion, the pioneer line of stages is established and used by certain sectarian religionists, as a species of engine, by which to enforce a recognition and observance of their particular tenets, even by those who may conscientiously differ with them upon the same ; that its tendency is manifestly corrupt, by throwing an individual's interest in the scales against his conscience, and inducing him to do, from a sense of duty. And farther, that we view the recommendation of the general assembly of presbyterian divines, lately held at Philadelphia, to bestow their patronage and support exclusively upon the pioneer line of stages, as alarming in the highest degree.

Resolved, That we will keep the first day of the week, commonly called Sunday, as the Sabbath, and will, when not prevented by sickness or other causes, attend service, and refrain from business, unless of urgent necessity ; that as a civil regulation merely, it is, in our opinion, important to observe one day in seven, as the Sabbath.

Resolved, That while in our opinion the first day of the week ought to be set apart for divine worship—yet, as there exists a diversity of

opinion among the good people of the United States, and particularly among the Christians, whether the last or the first day of the week ought to be observed as the holy Sabbath intended by the Bible; and while many good citizens and Christians "*esteem all days alike*," we deem it an alarming and dangerous resolution on the part of any body of men in this country, to enter into a compact to refuse all patronage and support to the rest of their fellow-citizens, or to any particular class of them, on the ground of a difference of opinion, either in religion or politics. Such a religion strikes at the foundation of the civil compact. Its direct tendency is to create a number of independent communities in this country, having distinct and separate interests, and in the name of religion, denying to each other all patronage and assistance in temporal concerns.

Resolved, That we recommend to our fellow citizens generally, to oppose with open and manly decision, that spirit of intolerance and denunciation which has entailed so much misery on mankind, and which still tarnishes so deeply the character of the present age; that we will caution them to beware how they lend the best feelings and intentions of their nature to a few specious individuals or sects, to establish certain modes of thinking, which are unsanctioned by the genius and spirit of our institutions; or how they lend their aid to the fartherance of a particular project, however plausible in itself, when by so doing, they may recognize a principle which aims at the subversion of liberty.

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the *Le Roy Gazette*.

JACOB LE ROY, Chairman.

A. F. BARTOW, Secretary.

AT VICTOR.

Held December 17.—Benjamin D. Turner, chairman, and Samuel Ewing, secretary.

The committee appointed to draft resolutions, presented the following, which were unanimously adopted.

Resolved, That we are desirous of having the mail transported, through this town, and opened as usual, on the first day of the week.

Resolved, That we deem it our duty, as good citizens of a free country, to refrain from all necessary secular labour on the Sabbath, and for the violation thereof, we hold ourselves amenable to the constituted authorities of the land, our consciences, and our God. And, at the same time, disclaim the right of any man or set of men to fix bounds to our consciences.

Resolved, That we will oppose all attempts to coerce men into measures which are at variance with the spirit of our government.

Resolved, That we believe the attempt to control the transportation of the mail, is another link in the chain of measures which are in progress to subvert our high chartered privileges, as handed down to us in our constitution and laws.

Resolved, That as there are many who believe that the observance of the first day of the week is enjoined upon men only by human authority, we view it of fatal tendency to commence a proscription of such on account of that belief, and as nearly allied to those measures which have been but too successfully employed to degrade and enslave mankind.

Resolved, That we view with disapprobation and alarm, the efforts that are now making in different parts of our land, to enforce sectarian principles of religion by compulsory means.

Resolved, That the Christian religion is sufficient from its intrinsic excellencies, to secure the approbation of mankind, and that all attempts to enforce it by extraneous means, are a violation of its most beautiful and important features.

BENJAMIN D. TURNER, Chairman.

SAMUEL EWING, Secretary.

AT WHEATLAND.

Held December 27.—William Garbutt, chairman, and John M'Vean, secretary. We have only room for one of the resolutions.

Resolved, That the conduct of those who profess to be opposed to the conveyance and opening of the mail on the Sabbath, and at the same time adopt measures to coerce community to support pioneer boats and stages, affords evidence that they have something else than the moral improvement of community in view.

PRESBYTERIAN PETITIONS.

Not long after the presbyterians failed in having the objects of their numerous petitions to the legislature of this state, for stopping canal boats on Sunday, granted, they boasted they did not ask the "aid of government" in their behalf. But what do we find they are *now* doing? The following, sent to a postmaster in this vicinity, will answer our question:

"If the postmaster cannot attend to the subject of this letter, he is requested to hand it over immediately to some influential friend favourable to the object, with a request that he will attend to it without delay.

New-York, December 10, 1828.

"Sir—Memorials to congress are preparing from various parts of the United States, praying that the transportation and opening of mails, and the delivery of letters, &c. on the Sabbath, may no longer be required. The postoffice in London is never opened on Sundays, and there seems to be no necessity that the postoffices in this country should be opened on that day, especially in time of peace.

"We suppose that you will concur in an effort which will afford an opportunity for the enjoyment of this day of rest, on the part of yourself, your brethren, the deputy postmasters throughout the United States, and their clerks. As no body of men in the country are required to work for others on Sundays, as they are—and while all other offices under government are closed on that day, it seems unreasonable to require that postmasters and their clerks should be deprived of a privilege guaranteed to every human being by the laws of God.

"You are respectfully requested to prepare a memorial to Congress on the subject, and take immediate measures to procure the signatures of those in your neighborhood who are friendly to the object, and to forward it to a member of Congress immediately. We hope, also, that the most influential men in your vicinity will write to those members of Congress they are acquainted with, urging upon them the importance of the measures proposed. We remain, respectfully, your fellow-citizens,

JOHN WESTFIELD,
THOMAS STOKES, } Committee."
KNOWLES TAYLOR, }

The people of the United States detached themselves from the government of Great Britain, to enjoy religious, civil, and political liberty. A certain set of religious busy-bodies, it appears, are endeavoring to carry us back to olden times, and, forsooth, because the "postoffice in London is never opened on Sundays," they are endeavoring to coerce us into the measure, that "there seems to be no necessity that the post-offices in *this* country should be opened on that day, *especially* in time of peace." Sin is sin, whether in peace or war.

We know of no postoffice in this country that is kept open during Sunday; at some offices, letters and papers are delivered for one hour in the morning, and the same time in the evening. During the time for going to meeting, such as choose to attend, need not be debarred the privilege. Now if this be the case, why all this great ado about "postmasters, and their clerks" being "required to work for others on Sundays?" Even if postmasters were required to keep their offices open during Sundays, we never heard of an instance where any of our citizens were *compelled* to be postmasters. It is presumed that when a man takes upon himself the responsibilities of such an office, he knows what duties he is expected to fulfil, and therefore, takes it because he chooses to do so.

We have yet some charity left for presbyterians; as a body of people they are the greatest office hunters we have among us. The difficulty lies in and with their priests. They know that on Sunday they earn their bread, but in order to do it, they must have hearers; and that if a man does not attend on their ministrations, he is not so easily made to believe it his duty to give them his *money*. Some of the clergy also mortally dread bare walls and empty pews. It is undoubtedly through the influence of the clergy that such letters as the foregoing, are traversing our country. They know that their craft is in danger, and unless they can induce our government to alter its laws, they must retract many of their *church* edicts, or lose some of their most opulent and munificent members—members too who hold *honorable* stations in our government, and as they have heretofore stood, do much for the "support of the institutions of a preached gospel;" so that well might our modern clergy exclaim in the bitterness of anguish:

"What pain to lose the prize just made our own!
Our nests so deeply down'd, and built so high!"

Since this circular was received, we have made enquiry who these New-York committee men are, that have taken upon themselves, to *appearance* unasked, the "burden" and responsibility of enrolling their names in the records of priestcraft, and sending them to every postoffice in this state. But no one, as yet, has been found, who knows them, or has ever heard of them. The presumption is, that they are members of the National Sabbath Union, that treasonable combination, got up to usurp the liberties of the American people, and it is hoped the candid and reflecting part of the community will, in their wisdom, check it in its buddings—if they do not, depend on it is one fact, although we may boast of being the most republican and free nation on the face of the earth, we are on the brink of mental degradation and thralldom.

Robert Owen.—We have received from this gentleman a copy of his "Memorial to the Mexican Republic, and to the Government of the State of Coahuila and Texas," relative to the colonization of the latter, by persons disposed to unite in giving a practical illustration of the correctness of the social system. We shall give the Memorial at length in our next.

To our subscribers.—As this number will close the present volume, we will esteem it a favor if our subscribers will not omit to pay their subscriptions on or before the appearance of the first number of the ensuing volume.—Country subscribers, where we have agents, will settle with them; otherwise they can remit by mail. If those who are in the city, or vicinity, would pay at our office, it would save us the expense of collection, which as our subscription list at present stands, is no inconsiderable object. The paper must unavoidably be discontinued to all who are in arrears.

Several valuable communications on file, will have a place in our forthcoming volume; in which we also intend to resume the publication of the lectures delivered before the *Free Press Association*, and of such works, calculated to promote the diffusion of liberal principles, as are not generally to be met with in the United States. In pursuing this plan, we wish to render the *Correspondent* a library of *real knowledge*, which alone can promote the happiness of man; and to explode every system that cannot bear investigation. Our sole object being the attainment of Truth, we shall never hesitate in our inquiries to go as far as the torch of Reason will guide us.

Free Press Association.—The meetings of the Association are now held in the Marlborough Hotel, corner of Hester-st. and Bowery. A *theological* lecture will be delivered in the afternoon of Sunday (to-morrow,) the 18th inst., at three o'clock precisely.

. The debates will not be resumed until Sunday, the 25th inst.

Miss Frances Wright will deliver a discourse on the "Formation of Opinions," in the Masonic Hall, to-morrow (Sunday) evening, at 7 o'clock. Tickets of admission, 12 1-2 cents each, may be obtained at the office of the Free Enquirer, No. 19 Murray-street, and at Masonic Hall. A limited number will be issued, so that all may be accommodated with seats.

Paine's birth day.—The 29th inst. being the anniversary of the birth of THOMAS PAINE, it will be celebrated by a public dinner, in the New York Coffee House, No. 10 William-st.; dinner on the table at three o'clock, P. M. Tickets, \$1 each, to be had at the bar of the Coffee House, and at the office of the Correspondent, No. 6 William-street.

EDUCATION.—MINERVA INSTITUTION.

No. 159 MOTT-STREET, (NEAR BROOME,)

Under the Immediate Direction and Superintendence of Misses Houston and Hall.

This Institution is now open for the reception of pupils. The principals assure their friends and the public, that no pains will be spared to render this establishment equal to any Institution of the kind in this city.

The general course of instruction will embrace Reading, Writing, Arithmetic, Grammar, Geography, Rhetoric, Astronomy with the use of the Globes, Botany, Natural Philosophy, Ancient, Modern, and Natural History; the French Language, Music, Drawing, Velvet Painting, and Needle Work in all its branches.

Scientific Lectures will be delivered occasionally.

†† Terms made known on application at the School.

FREE PRESS TRACT FUND.

The object contemplated by creating this fund, is to counteract the demoralizing effect which the circulation of *religious* tracts must have on the community. By sending forth writings of a nature suited to open the eyes of the world to the deception practised upon them—to give birth to reflection, and to lead to a rational train of thinking—it is not doubted but that *one liberal* tract, while it will be read far more extensively, will have a more powerful effect in rendering mankind better and happier, than *ten thousand* of those *religious* productions, with which the country is inundated, and which, there is every reason to believe, are loathed by four fifths of the inhabitants.

Subscribers of \$1, will be entitled to 1000 pages; being ten pages for one cent

A donation of \$10 will entitle the donor to 500 pages annually, during life. A donation of \$5, to 250 pages annually, during life.

Orders to be addressed to the agent, Mr. GEORGE HOUSTON, *Free Press Tract Depository*, 6 William-street New-York.

AGENTS FOR THE CORRESPONDENT.

Philadelphia, Pa. Mr. John Turner.
 Paterson, N. J. Mr. Robert Chiswell.
 Red Hook, N. Y. Erastus Marshal.
 Utica, N. Y. D. J. Morris.
 Salina, N. Y. J. Curtis.
 Geddisburg, N. Y. R. S. Orvis.
 Laurenceburg, In. J. Perceval.

Cincinnati, O. Mr. Robert J. Jennings.
 Kendal, O. Mr. Matthew Macey.
 Dover, N. H. Joseph Lawton.
 Hudson, N. Y. Moses Younglove.
 Wilmington, De. Henry Heald.
 Rochester, N. Y. E. Geddens.
 Syracuse, N. Y. Joseph Savage.

The friends of liberal principles throughout the United States, are respectfully requested to accept of the Agency of the *Correspondent*. Three volumes are now completed, and sets can be had from the commencement, at the original Subscription price, [\$1 50, a volume.]

The following works are sold at the Office of the *Correspondent*:

ECCE HOMO; or a Critical Inquiry into the History of Jesus of Nazareth, 12mo. bds. 75 cents—bound and gilt, \$1.

VOLNEY'S RUINS OF EMPIRES; with the LAW OF NATURE; a new translation, with plates, 8vo, bound and gilt, \$1 25.

AGE OF REASON, pocket edition, with plates, 37 1-2 cents.

THE GOD OF THE JEWS AND CHRISTIANS; embellished with a correct likeness—25 cents.

View of the Metaphysical and Physiological Arguments in favor of Materialism—25 cents.

The Scripture Doctrine of Materialism—25 cents.

* * In the Press, and shortly will be published, Voltaire's Philosophical Dictionary, in one volume, 12mo. embellished with a portrait of the author.

THE CORRESPONDENT is published by GEORGE HOUSTON, & CO., at No. 6 William-street, nearly opposite Beaver-street, at THREE DOLLARS per annum, in advance.

GEORGE HOUSTON, JR., Printer, No. 159 Mott-street, near Broome.

INDEX.

	Page		Page
Album, Philadelphia, to the editors of	36	Holy wrestling,	286
Angels, fallen	94	Home prospects—Mr. Offen—	174,
Arian controversy,	69	214,254,268,302,335,350.	
Ball play,	45	Infatuation,	125
Bible, the	77,92	Infidels, doubts of	313,
—, <i>versus</i> , priest,	277	329,341,363.	
— manufacturing,	243	Instinct,	17
— style,	305	Iroquois and missionary dialogue,	264
Bull fight and the virgin Mary,	142	Jesus Christ, existence of	39,
Carpocrates,	323	197,249,373.	
Catechism of the Zetetic Society,	384,	Jesuits, the	158
399,415.		Jews, the	291
Carlile, Richard, letters from	101,219	Judaism, <i>versus</i> , christianity,	375
Calvinistic divinity,	123	Knowledge, human	423
Christianity, limited extent of	266	—, useful	218
Christian creeds,	62	Lectures, Miss Wright's	414
Christian party in politics,	107,154	Liberal principles, triumph of	58
Church building,	26	— opinions in England,	165
Clerical trickery,	398	—, progress of	425
Climacus, St. John	419	— publications,	361
Conflagration of the world,	175	Liberality,	43
Comet of 1832,	272	Mahomedanism,	316,
Conscience,	307	326,345.	
Crucifixion, &c. the :	379,392	Mail, United States	380
Creation—Deity,	214,	Miraculous conception,	49,65
230,248,325,348,358,395,409.		Morality, Pagan	78,
Crusaders,	255	304,322,336.	
Cross, invention of the	14	Moral Obligation,	87,124
Cross of the south,	46	National Gazette, to the editor of the	1
Dead, state of, resurrection,	201	Natural depravity,	126
Deity,	53,353	New-Harmony Gazette,	73
—, philosophers opinions of	338	Opinions,	78,274
Devils,	95	—, difference of	419
Discussion, free	386	Orthodoxy,	44
Divorce,	33	Persecutions, religious	280,
Dramas, sacred	11	297,309.	
Education,	121,355	Pilgrimage by proxy,	289
Epiphany,	12	Pioneer, the	110
Fanaticism,	94	Plays, origin of religious	140,
Free Press Association, lectures deli-		156,225.	
vered before the	40,	Prayer of Nang-si,	29
55,71,89,104,150,206,236,250.		Praying machine,	93
Free inquiry, suppression of	421	Prejudice,	124
Fredrick the great, anecdote of	91	Priestly barbarity,	134,211
God, what is	21	— imposition,	240
Gods, the	405	— ascendancy,	370
Goods, uncustomed	275	Profession not principle,	320
Heathen, eternal punishment for the	411	Prophecies and types,	119

	Page		Page
Providence, - - - - -	- 403	St. Swithin, - - - - -	- 125
Purgatory, - - - - -	- 92	St. Vitus's dance, - - - - -	- 45
Queries to Christians, - - - - -	- 148	Stages, pious line of - - - - -	- 8,35
Reaction, - - - - -	- 381,	Sun, dancing of the - - - - -	- 44
397,426.		Sunday union, - - - - -	- 28,
Reasoning, false - - - - -	- 75	243,257,332.	
Religious absurdities, - - - - -	- 6	Superstitions, Persian - - - - -	- 258
— pretensions, - - - - -	- 290	—, Portuguese, - - - - -	- 259
— intolerance, - - - - -	- 318	—, effects of - - - - -	- 275
Religion and philosophy, - - - - -	- 387	Supernaturals examined, - - - - -	- 15
Revivals, - - - - -	- 63	Tracts, liberal - - - - -	- 24,
Sabbath breakers, - - - - -	- 256	173,283.	
Samanean doctrine, - - - - -	- 307	Trinity, the - - - - -	- 77
Scriptures, origin of the - - - - -	- 306	Watson refuted, - - - - -	- 81,—
Soul, the - - - - -	- 389	97,114,129,146,161,198,215,233,246,	
St. Francis, - - - - -	- 13	262,278,293.	
St. George and the dragon, - - - - -	- 46	Witchcraft and priestcraft, - - - - -	- 77
St. Gregory, - - - - -	- 31	Witnesses, competency of - - - - -	- 139,230
St. Patrick, - - - - -	- 11		

